THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

VOL. III.—NO. 52. ONEIDA, N. Y., DECEMBER 26, 1878. {$2.00 per year in Advance. Single copies Five Cents.

AMERICAN SOCIALIST.
Published every Thursday.

JOHN HUMPHREY NOYES, . . EDITOR.
WILLIAM A. HINDS, . ASSOCIATE EDITOR.
F. WAYLAND-SMITH, . . BUSINESS MANAGER.

SUBSCRIPTION PRICE.

One Year, $2.00; Six Months, $1.00.
Postage Free to Subscribers in the United States.
One Year to England, France, or Germany, postage included, $3.00.

☞ MESSRS. TRUBNER & COMPANY, *Booksellers*, 57 & 59 *Ludgate Hill, London, England, are our Agents.*

Subscribers are specially requested to plainly write their names and post-office address, including town, county and State.

ADVERTISING RATES.

Single insertion, ten cents per line, Nonpareil scale; eight words making a line, and twelve lines an inch. Reduction for subsequent insertions. Send for special rates.

SOCIALISTIC NOTICES.

Respectable Advertisements of Communities, Coöperative Societies, and new Socialistic ventures of any kind, will be inserted, with the distinct understanding that the publishers do not thereby assume any responsibility as indorsing the character, moral or financial, of such organizations. The rate for these special notices is one cent for each word, each insertion, cash in advance.

WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it "first best" of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize! Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

CONTENTS.

Socialistic Notes—*W. A. H.*....409
Not True Synonyms—*W. A. H.*....409
What is Before Us?—*F. W. S.*....409
The Light of Publicity—*F. W. S.*....410
Coöperative Housekeeping—*London Echo*....410
Review Notes—Immorality of Usury—*C. S. J.*....410
Our Materialistic Civilization—*R. D. Hitchcock*....411
Beaconsfield's Luck—*Theo. L. Pitt*....411
Correspondence—*I. B. R. & S. H.*....411
Woman's Topics—*W. A. H.*....411
The Pardon of Heywood—*W. A. H.*....412
Who is Coming Atop?—*A. B.*....412
Improving the Conditions—*W. A. H.*....412
Community Items—*T. C. M.*....412
One Thing and Another—*A. B.*....413

SOCIALISTIC NOTES.

The Rochdale Coöperators spend annually £1,000 on education.

"You cannot imagine the terror with which the advancement of American industries is filling British manufacturers," said Prof. Silliman in a recent address. "We, as you know, took the leading prize at Paris for the best steam-engine in the world, and it is not denied in Europe to-day that America heads the list in the manufacture of agricultural machinery."

The distress among the working people of England increases. At Birmingham the mayor has called a meeting for devising measures of relief; in one week at Sheffield two thousand children and three thousand adults received relief; at Stockton, Stoke-on-Trent, Burslem and other places there is much suffering. On the other hand, there is greater demand for labor in the cotton mills, and some that had stopped have resumed operations.

The English Coöperators are lively in their discussions and suggestions about the Owen memorial. George Jacob Holyoake urges that the best memorial—the one that would best please Robert Owen himself—would be an Owen Lectureship. "What cared Mr. Owen for bust or obelisk? But he cared everything for his principles—cared for them honorably, cared for them generously, and cared for them anxiously, cared for them always, to his last hour. Bust and obelisk, memorial and statue, will come when men live who are instructed in what they owe to him."

The New York *Sun* is responsible for the following conundrum:

"We are told that Bismarck, after arming himself with the most complete machinery of repression against the Socialists, has proffered government aid to one of their projects, namely, a coöperative scheme for improving the homes of workingmen. In other words, the Chancellor volunteers to do the very thing which Lassalle and his fellow-agitators have persistently demanded. The question becomes pertinent, What is there in the principles of these men which can thus extort concessions from their most redoubtable opponent?"

Was Jesus Christ a Communist? is a question that is not a little discussed nowadays. The *Congregationalist*, which should be pretty good authority, says:

"'Communist' Christ surely was, if we may use the term to express the social belief of one who would teach that self-sacrifice, not self-interest, is the ultimate ground upon which the fellowship of human society must rest; that society exists for the sake of the human beings who compose it, not merely to further the accumulation of capital; that while we may recognize the principle of individual property to be abstractly just, yet we may fairly claim that the *modes* of its distribution should be subject to a higher principle still, *viz.*, the common well-being of the human family. In a word, that the Kingdom of Heaven on earth—which, first 'within us,' we are also to make 'without'—is, in its intention at least, a holy Commune, whose watch-word is not, 'The accumulation of capital through self-interest and competition,' but 'Human progress, through self-sacrifice and Association.' There can be no doubt that the impending Socialistic problem is to be settled, and settled only, by the laws of the gospel of Jesus Christ."

NOT TRUE SYNONYMS.

The New York *Independent* of Dec. 19th contains the beginning of the serial on Socialism and Communism promised from the pen of the venerable ex-President of Yale College. It is confined to the definition of terms and the correction of popular fallacies as to the signification and scope of Socialism and Communism; and it is probably too early to form an idea of the general character of the series. But judging from this introductory article and from the well-known characteristics of the author, we may reasonably anticipate that the subject will be discussed by him in a catholic spirit.

In the present article President Woolsey does a good work in calling attention to the fact, so often explained in the AMERICAN SOCIALIST, that Socialism and Communism are not synonymous terms. Thus Pierre Joseph Proudhon, though a most pronounced Socialist, was a sharp critic of Communism. This is made clear by quotations from his celebrated work on "What is Property?" It is worth much to have this distinction between Communism and Socialism clearly enunciated; and though it has been done many times before we appreciate President Woolsey's labor none the less, and trust it will do something to make the common newspaper editor ashamed of the confusion he has created in the mind of the general reading public in respect to the signification of these terms. Dr. Hitchcock also merits commendation for his endeavor, in his lately published work on Socialism, to make these two words stand alone. He says:

"The terms Communism and Socialism are much used interchangeably; but they are not synonymous. Communism is related to Socialism as species to genus. All Communists are Socialists; but not all Socialists are Communists. For example, in Germany, where Socialism, repeating in this respect the history of the old Rationalism in theology, is a recent and rank exotic, it is decidedly, even fiercely, Communistic; while in France, where it is indigenous and finer, it has come to be decidedly and soberly Anti-Communistic. These two kinds of Socialism are not to be confounded. Nor yet may we disregard the relationship between them. The trunks are two; the root is one."

Dr. Hitchcock's idea that "Communism is related to Socialism as species to genus" will be found somewhat fully elaborated in the AMERICAN SOCIALIST, vol. 1, p. 61, and vol. 2, p. 201; but it may have been original with him for all that, and we are only too glad to have it receive the sanction of such high authority.

WHAT IS BEFORE US?

A good deal of attention is being given just now to "prophecies" concerning the "end of the World," the "end of the Times of the Gentiles," and predictions as to the nature of the new order of things about to be ushered in. We do not know that these prophecies lay claim to any particular inspirational authority. They are mostly in verse of a sort which could scarcely be called poetic or musical, but they excite considerable comment, nevertheless. We gave, last week, the extraordinary predictions of Mr. W. J. Colville, as to the establishment of a new dispensation in the year 1881. Mother Shipton's famous prophecies point to the same year, and as they have been much discussed since a Jew became Prime Minister of England, we think the following version of them will be interesting. It is said that they were first published in 1448, and republished in 1641:

"Carriages without horses shall go,
And accidents fill the world with woe.
Around the world thoughts shall fly
In the twinkling of an eye.
The world upside down shall be,
And gold be found at the root of a tree.

"Through hills man shall ride,
And no horse or ass be at his side.
Under water men shall walk,
Shall ride, shall sleep, shall talk.
In the air men shall be seen
In white, in black, in green.
Iron in the water shall float,
As easy as a wooden boat.

"Gold shall be found and shown
In land that is not now known.
Fire and water shall wonders do,
England shall at last admit a Jew.
The world to an end shall come
In eighteen hundred and eighty-one."

So many of the points of this oracle have been fulfilled that considerable popular faith is invested in old Mother Shipton. Added to this a prophecy has just been discovered which was written by Mrs. Abby Marsh in 1787, at her home in Sherbrooke, Quebec. It runs as follows:

"Columbia, home of libertie,
Shall not twenty rulers see,
Ere there shall be battle smoke,
Ere peace shall seem to be broke,
And in waves of peril tost,
The ancient order shall be deemed lost."

As Mr. Hayes is the nineteenth President of our happy republic, he ought also to be the last according to Mrs. Marsh, and this prediction would harmonize tolerably with Mother Shipton's. The *Shaker Manifesto* for December, 1878, has this under the heading "1880":

"It is worthy of observation and particular notice, that among an unusually large number of prophets and prophetesses abroad in the world, there appears to be a peculiar concentration upon the year 1880 for the consummation of something that will be extraordinarily awakening in religious

circles. It occurs to us, also, that many Shaker prophecies, uttered many years since, come to their conclusion in that year. We shall see."

We apprehend that whatever changes are awaiting us in the immediate future are of a social and spiritual, rather than of a physical, character. It is possible that very important changes of a spiritual nature may take place and yet be unknown to the great mass of mankind, who are either in a state of savagery or who are spiritually dead from devotion to war or to money-getting. For example, we believe that the Second Coming of Christ took place 1800 years ago, at the time of the destruction of Jerusalem. Christ promised his disciples that he would come then, and they evidently expected him then. But mankind in general did not witness his coming; so they concluded that the event did not take place, and from that time to this people have been looking forward for something which is long past. In the same way great spiritual and even social changes may take place within a few years without being recorded in the newspapers.

It may be asked what profit there is in anticipating any such changes? Some people think it is worse than useless. For instance, a writer in the *Independent*, reviewing the late Prophetic Conference held in New York City, thought it was all well enough to contemplate the possible coming of the Lord in the indefinite future, provided every one kept clearly in mind the probability that it would be delayed for millions of years, and that there was no need of any change or preparation for an impending advent; but if that line were overstepped he held that the effect was dangerous. We do not quite agree with the *Independent* writer. We believe it would be a profitable thing for all men and women to reflect carefully on that part of the Lord's Prayer which says, "Thy will be done on earth as it is in heaven." When God's will is done on earth as it is in heaven, it is safe to say that there will be no more lying, cheating, drunkenness, murder, grave-robbing, child-stealing, embezzling, no more distinction of rich and poor, no more marriage, or divorce, no courts of law, no use for implements of war. The abolition of all these and many other unheavenly features of present society would be a mighty change, and for the better. We can all help on that change by each preparing for it; but we shall not be likely to prepare for it by self-discipline or in any other way, unless we believe it is coming. For our part we do believe it is coming, perhaps with a small and quiet beginning and with nothing to appeal to people's marvelousness, but still in a way that is well worth preparing for. And as we said before, we think there would be a decided profit to all in serious reflection on this subject.

THE LIGHT OF PUBLICITY.

The peculiar characteristic of our time, as contrasted with the past, is the wonderful increase in facilities of communication between all civilized mankind. We can travel from city to city, from State to State, from Continent to Continent, with exceeding ease and rapidity; and we can converse almost instantaneously with any part of the world, far or near, by means of the electric telegraph and the telephone. The news of all important events is at once telegraphed to the leading newspapers of every country, and by them laid before all persons who care to read. The account of a late skirmish between the English and Afghans, away off in the heart of Asia, was published the next morning in the New York papers. It is only a few years since it would have required two or three months to bring us the intelligence, even if it were not lost on the way. Since the general introduction of telegraphy the scope and function of the newspapers have been very much enlarged. A live newspaper is now expected to report everything, from the proceedings in Congress down to the most trivial casualties, and a host of personal matters which are interesting, perhaps, but by no means important to any but those immediately concerned. One can never tell when even his private affairs will be reported to millions of readers. Anything the public desires to know the newspapers are sure to tell.

The effect of this great development of quick communication and copious news is to throw a broad light of publicity over a host of affairs which before were secret and unknown. In fact, we might now almost say in the language of Scripture, "There is nothing covered that shall not be revealed, neither hid that shall not be known." No doubt some of our most astute politicians who have a natural bent for secret maneuvering begin to feel this instinctively. The exploit of the New York *Tribune* last October, in laying bare all the subtleties of the cipher telegrams relating to the Presidential election in Florida and South Carolina, unavoidably suggests the text we have quoted. That exploit was a characteristic sign of the times—an example of the publicity men must be preparing for in every act of their lives. The senders and receivers of those cipher dispatches felt perfectly secure in their cover. They had a cipher within a cipher, substitutions and "nulls." But when the time came for it they were identified and exposed with tolerable ease and absolute certainty. At that time President Hayes was being assailed with loud charges of fraud. A Congressional committee was busily investigating his claims to the Presidency. Then the *Tribune* illuminated the situation with its translations of the ciphers, and when people recovered from the surprise, that Investigating Committee was not visible. It had retired, taken a recess, and has scarcely been mentioned since. Thus a single newspaper relieved the Chief Magistrate of a great nation more effectually than the whole country could otherwise have done, simply by giving one or two bold pulls at the mantle of secrecy.

In this case of the cipher dispatches it is to be noted that the political schemers were compelled by the exigencies of the situation to use the telegraph as the quickest means of communication. There was not time for the transmission of letters back and forth. But by employing the telegraph they forfeited, as it turns out, the condition most important to them—*secrecy*. This suggests that some of the modern improvements are for the use of honest men and not suited to "ways that are dark." It also suggests that we may have scientifically "evoluted" into a Day of Judgment in which men enter upon the punishment of their misdeeds before death.

CO-OPERATIVE HOUSEKEEPING.

[From the London Echo.]

Coöperative housekeeping has long been a favorite idea with some social reformers, but up to the present no successful application of the principle has been made in this country. Something of the kind on a very small and incomplete scale has, it is true, been tried at Stoke Newington, but the result has not, we believe, been very satisfactory either to Mr. Allen, the originator of the scheme, or to his tenants—we mean so far as any real extension of coöperative principles is concerned. An experiment on a much broader basis is about to be tried near London—if the money can be raised and effectual coöperation obtained—which, should it succeed, will certainly do something toward the simplification of the problem which presents itself to our middle-class town populations—how best to enjoy the comforts of a well-appointed house at the lowest cost. In London and in many provincial towns there are numbers of persons with tastes and habits of life considerably in advance of their incomes, who are compelled to dwell in small houses and unpleasant localities because they cannot afford anything better.

The promoters of the project above referred to contemplate nothing less than the foundation of a coöperative town, partly consisting of detached houses, and partly of what they call arcade-dwellings—which are to be a better-class kind of model lodging houses. A conditional contract has been entered into for the purchase of a suitable estate of 120 acres near London, and it is proposed to form a syndicate of capitalists to hand over the estate in due time to a joint-stock company, by whom, we suppose, the work of erecting the proposed dwellings is to be undertaken. The detached houses which it is contemplated to erect are to be placed at the disposal of families requiring suburban dwellings, but the essence of the scheme, so far as its coöperative character is concerned, is to be found more especially in connection with the "arcade-dwellings." These, it is believed, will meet the requirements of those who want to free themselves from the trammels and cares of separate housekeeping and the growing difficulty of obtaining servants. The dwellings are to be arranged in pairs or suites of rooms, to be entered from a corridor running the whole length of a line to be extended ultimately to 600 or 700 feet, but with external entrances at every 100 feet. It is intended to commence with three distinct ranges of buildings, to accommodate a first, second, and third class of tenants. The spaces between these are to be spanned with glass roofs, and utilized as arcades or conservatories, decorated with plants and flowers and embellished with statuary. To these ranges of dwellings are to be attached well-appointed refectories where the inhabitants can take their meals. Laundries and baths are to be established for the general convenience, a coöperative store is to be opened for the sale of everything likely to be needed by the five or ten thousand tenants of the estate, pleasure-grounds and a lake with boating accommodation and gymnastics are to be provided, and, in short, nothing is to be left out of this modern earthly paradise, and all is to be placed at the disposal of its fortunate inhabitants at the lowest possible cost.

There is nothing at all extravagant in the scheme itself—nothing, so far as we have been able to discover, of a speculative character in the views or intentions of those who desire to carry it out. Its principal promoter has done a good deal for coöperation in other ways, more particularly in connection with Building Societies, and some of those organizations in Lancashire, which, beginning some years ago with capital and resources of such meagre character as to excite the contempt of capitalists, have since given them abundant cause for apprehension.

REVIEW NOTES.

THE IMMORALITY OF LENDING FOR PAYMENT OF INTEREST, OR FOR ANY USURIOUS GAIN. By Arthur H. Mackmurdo. 8vo., paper, pp. 61. London: Charles Watts.

Whatever difference we may have with the author as to practical methods, we cannot but commend the feeling with which this essay is written. It is evidently the work of a student and a scholar; a man who draws his illustrations largely from history, and from earlier writers, but who is withal a true philanthropist, sensitive to injustice and the wrongs of his fellow-men. However we may disagree with him as to the paramount importance of an immediate reform in the current practice of taking interest on money, we certainly shall not differ with him on the essential principle that this custom is a form of selfishness, and does not belong to a state of society practically and consistently Christian. The emphasis given to this point in the work under consideration, contravening as it does the established practice of the whole civilized world of modern times, does honor alike to the heart and the moral courage of the author.

Taking the world as it is, however, and recognizing the forces both of good and evil which are at work in it, we cannot but see that those philanthropists who commence the reform and reconstruction of society by starting a crusade against usury, are setting to work wrong end foremost; as if a man should endeavor to exterminate a noxious plant by lopping off a leaf or branch instead of cutting the tap-root. For usury, meaning by this term all payment of interest for the use of money, is only one of the consequences of the reign of self-interest, and by no means the worst. Base any society on a Communism of interest, and usury will die a natural death. There will be no occasion for anything of the kind, and it will be unthought of. Continue society on its present basis of individual interest, and usury, in some form or other, is a necessity. Hence we claim that the work in which we are engaged, of trying to encourage and establish a more unselfish form of society in the world, is the most effectual way of putting an end not only to usury, but to all other evils of a kindred nature.

Mr. Mackmurdo wisely avoids the discussion of the question as to the practicability of the world's getting along in its present condition without usury. To us it seems as if it could not be done without deranging the foundations of the entire structure of modern business and finance. No man actuated by self-interest would accumulate money for the sake of lending it gratis to needy persons; and as few persons not actuated by this motive have a surplus to lend, an entire reconstruction of the modern system of business and finance would be rendered necessary.

To illustrate the matter in a simple way: Suppose a farmer has accumulated a sum of money, intending with it to purchase a mowing-machine with which to facilitate the gathering of his crop of hay. As he is about to make the purchase, his neighbor asks him for the loan of this money. The farmer may say to the borrower, "I had intended to expend this money in the purchase of a machine which would save me the hiring of two men to help in the cutting of my hay. Now if I lend the money to you I shall have to hire these men, and it will be only right that in consideration for its use you should pay me a sum equal to their wages." This is the essence of interest, pure and simple, and as society is constructed we see no great injustice in it. With its abuse, we have nothing to do, as the most innocent things are liable to be perverted. What we would say is, that it is no more inherently wrong than a thousand things that are tolerated and even justified under our present social régime. If this is wrong, then it is wrong to sell a thing for more than its cost; it is wrong to take rent for land, or for houses, or in fact for anything that the owner does not need for his own use.

And this reminds us of a bit of personal observation. The writer of this review, being in the north of England, had occasion to walk for a day through the author's own county of Cumberland. An hour of this day's walk was occupied in crossing the estate of a wealthy gentleman, during which time we saw hardly an acre of cultivated soil, the land being mostly given up to park and game preserves. As we left this estate we passed through a group of hovels occupied by perhaps twenty families, evidently, from their surroundings, belonging to the

lower class of workingmen, and destitute of all appearance of comfort. The small bit of ground which served them as a garden was wholly insufficient to supply more than a tithe of their necessities; yet close at hand were several thousands of acres lying idle, a single one of which, properly cultivated, would have enabled a poor family to live in comfort.

Now through this enormous waste of natural forces, by means of which one individual is able to amuse himself in a certain way, his poorer neighbors are often deprived of many of the necessities of life, which a more equitable subdivision of the soil would enable them to earn for themselves. To us this seems a greater evil than usury; and it is well known that the instance to which we have alluded is only a single one among many of the same kind. We have no doubt Mr. Mackmurdo will agree with us that this unequal distribution of the soil is a great injustice; and it certainly would not be difficult to point out many other and different examples of social transgressions against the golden rule, of equal flagrancy, and equally needing to be reformed.

The point which we wish to emphasize is that to which we have already alluded; that the best and greatest social reformer is he who strikes boldly at the root of the evil, instead of employing himself in lopping the branches. If it were possible to abolish usury, it is doubtful if society would be any better off, with the thousand forms of selfishness remaining; and while we respect every honest effort to correct social abuses in detail, we consider our especial work to be, as we have already suggested, the establishment of unselfish society in this world. From this work we cannot turn aside to help patch up a rotten social system, so as to make it more tolerable to righteous men; although we have a cordial respect for such men as Mr. Mackmurdo, who have the courage to say boldly to society, that any of its confirmed habits are radically wrong.

OUR MATERIALISTIC CIVILIZATION.

[From "Socialism" by R. D. Hitchcock, D. D.]

Our present civilization, nominally Christian, is nevertheless distinctively and intensely materialistic. Its special task has been the subjugation of nature. It cannot be called exclusively Protestant, but, along with Protestantism, whose handmaid it has always been, it was cradled amidst inventions and discoveries which have changed the very channels of history. Printing with movable types, Gunpowder for the battlefield, the Mariner's Compass, the Passage round Good Hope, the Discovery of new Continents, were the signs and wonders of the new epoch. By new applications of science, by new sciences, both land and sea are considerably more productive than they were. These products are wrought up into endless varieties of form, both for use and for ornament. And commerce, which began on the Persian Gulf, has now all oceans for its own.

The result is great wealth, rapidly accumulated, with an inequality in the distribution of it which cannot be wholly justified; an inequality which only began not very long ago to be redressed: in France, by the Revolution of 1789, and the Code Napoleon; in England, about twenty-five years ago; in Germany, and most other European countries, not yet. Here in the United States the inequality to be redressed has never equaled that in Europe. As a fair representative of our present civilization, take England, all things considered, the first nation in Europe: her industry the most diversified, her wealth the greatest, her will the stoutest. In the fifteenth century she was quoted throughout Europe for the number of her land-owners and the comfort of her people. In 1873 about 10,000 persons owned two-thirds of the whole of England and Wales. In Scotland, it is still worse, half the land being owned, it is said, by ten or twelve persons. Over against this growing wealth and dwindling number of proprietors, stands the ragged army of paupers, of which England is ashamed. The continental contrasts are not so startling; France, indeed, is quite the other way, with her 5,000,000 of land-owners. But taking Europe as a whole, and comparing the prices of labor with the cost of living—food, clothing, and shelter—it can be proved that the average European peasant of the fourteenth century, as also of the fifteenth, was better off relatively than the average European peasant of the nineteenth century. As Froude has said, the upper classes have more luxuries, and the lower classes more liberty; while in regard to the substantial comforts of life, they are farther apart now than they were then. And the greater the wealth of the nation as a whole, the greater the inequality between its upper and lower classes.

This is due largely to the extraordinary advances made in manufacturing and commerce, which have reäcted even upon agriculture, revolutionizing also its methods. Everywhere now machinery carries the day. Inventors are the potentates, replacing the Alexanders, the Cæsars, the Ghengis Khans, the Napoleons of the past. Look at the mowing-machine, sweeping across the hay-field like a charge of cavalry; but anybody can learn to manage it who has wit enough to whet and swing a scythe. In one of our cotton mills I saw a machine, called the Warper, which from 358 spools, was taking the 358 threads required for the warp of a web of cloth, and was winding them upon a drum or cylinder for the loom. When a thread broke, the machine instantly stopped, to have the ends tied. A child was tending the machine. Which was master, the child or the machine? And which was servant, the machine or the child? Our best pocket chronometers, that used to be called by the names of their famous makers, Patek, Jürgens, Frodsham, now bear the name of the Massachusetts village whose factory turns them out by the hundred, as some other factory turns out its wooden pails. Our machinery is marvelous. Already some of it talks. If only it could be made to think, very little would be left for brains to do, except, possibly, to invent a new machine occasionally. Some of this machinery certainly requires very careful handling, but much of it may be handled by almost anybody. The very design of it is not merely to cheapen and stimulate production, but also to supplement the scarcity of skilled labor. And so, apparently, its tendency has been to lower the average of artisan ability. It not only permits, but encourages the employment of women and children, who ought rather to be at home, or in school. Machinery thus gets the better of manhood. Our civilization becomes a pyramid, whose base is broad and crushing.

BEACONSFIELD'S LUCK.

It is, perhaps, too soon to forecast the results of the war in Afghanistan. Thus far, however, the campaign of the British forces has been surprisingly swift and successful. The frontier passes have been carried; in every onset the invading armies have been victorious, and they are now far on their way to Cabul and Candahar. The latest despatches announce the flight of the Ameer into Turkestan. To this date all the dismal forebodings of the enemies of the present Governmental policy and statesmanship at the head of English affairs have gone down before the star of Beaconsfield's luck. Some features of this good fortune have been exceedingly dramatic. When Parliament was recently summoned to meet, the problem of forcing the frontier passes was not yet solved. Rumors of disaster were in the air. The opposition were nerving themselves for a bitter attack, and hopeful of gaining strong ground against the Government. But on the morning of the meeting Beaconsfield and his colleagues came into Parliament with a ray of eastern sunshine around them in the shape of dispatches from Gen. Roberts announcing the defeat of the Ameer's forces and the capture of Peiwar Pass. Before the *éclat* of this success the attack of the opposition melted into a rather weak affair, and the Government was sustained and their measures carried by an overwhelming majority.

If we were to look for the secret of the persistent good luck which seems to follow Lord Beaconsfield and his governmental policy, I think we shall find it in the fact that his Eastern policy is in harmony with the designs of Divine Providence in regard to Palestine and the Hebrew race. In other words, he is an Israelite, and is working for the inalienable interests of the sons of Abraham in the East.

Disraeli, more than any other living statesman, seems to have risen to the plane of invisible politics, and come into sympathy with the spiritual powers which have in charge the ethnic drama of the ages. Bismarck only, approaches him in this respect. And in these later days, when prophecy and fast-developing events point to a coming reädjustment of the relations of the Hebrews to the other nations, the conspicuous position and leadership of Lord Beaconsfield is one of the most striking and interesting facts. Of pure Hebrew lineage, a convert to English Christianity, none better than he have studied and fathomed the relations of the Hebrew and Hellenic civilizations. No one has been more faithful to the inspiration, mission and claims of his race. He is to-day the finest and most conspicuous representative of its spiritual and political destiny. It is for this that the "stars in their courses" fight for him. For more than twenty-six hundred years the prophetic message has been on record: "I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled out of their land which I have given them saith the Lord thy God." To make the fulfillment of this programme possible—it must be evident to every student of world-politics—it is necessary that Anglo-Saxon civilization should obtain paramount control through all Southwestern Asia and Northeastern Africa. This is the exact objective point toward which Lord Beaconsfield's Eastern policy is directed. He would make the Anglo-Saxon empire of England the foremost power of the Eastern Continent; he would subject to the control of that empire the lands which were the grand Oriental home of ancient civilization, and reinvade them with the freedom and civilization of the nineteenth century. This end he would win peacefully and diplomatically, if possible; forcibly, if necessary. In this work he evidently moves in sympathy with all the throbbing, resurrection energies of God's purpose and providence. T. L. P.

CORRESPONDENCE.

Bakersfield, Cal., Dec. 1, 1878.

We greatly enjoyed "Cerebrum Abdominale" and wish the writer had more to say on the subject, though the last article was so full and good it seemed as if nothing more could be needed. I. B. R.

Paola, Kansas, Dec. 16, 1878.

DEAR SOCIALIST:—You still make your weekly visits to our humble fireside to cheer and educate us. I observe some progress in this county in the right direction: one school-district of my knowledge has adopted the plan of furnishing all the books used in the school—the teacher having charge of them, and none being carried home. Let other schools do likewise, and thus step by step will the cause of Communism grow, and almost imperceptibly. Surely by this mustard-seed process the Kingdom of Heaven will finally be ushered in upon us in the shape of universal Christian Communism. But O! what patience and faith are required at the hands of those who see what ought to be and what is surely coming, so prone are such to desire to realize it *now*, and to get into a fault-finding attitude because others do not see and help on the work.

Truly yours in hope, S. H.

India is having a revival of monotheism—a considerable going back of the more thoughtful class from the popular idolatry and polytheism to a worship of the one unknown God of the Vedas. The leader of this movement is Swami Dya Nand Saraswati, a man of great logic and persuasiveness, whose eloquence, in spite of the native opposition, has enabled him to draw a following of 2,000,000 persons, organized as the Arya Samaj. The center of this monotheism is at Lahore in the Punjab, the birth-place of the Vedaic Hymns. This is by no means a Christian movement, but purely Indian, and based on new studies of the Vedas—the most ancient literature of India. Dya Nand Saraswati's commentaries on the old Sanscrit poems are taken as the highest of Vedaic scholarship. Interesting, but you see the Indian mind is still revolving upon its own axle-tree.

WOMAN'S TOPICS.

The *Woman's Tribune* is the name of a new paper just started in Indianapolis.

A Mrs. Stiles has invented an ink-stand for railroads and ocean steamers, and obtained a patent therefor.

Miss Elinor Talbot is the first woman ever admitted as a student to Brown University.

The right to study surgery and take degrees at the universities belongs to women as well as men, says the Emperor of all the Russias.

Martha Washington, after the death of her husband, had the franking privliege conferred upon her for life—the only woman that was ever allowed to frank a letter.

"An eight hour man," says the *Woman's Journal*, "on going home for his supper found his wife sitting in her best clothes on the doorstep reading a volume of travels. 'How is this!' he exclaimed; 'where is my supper?' 'I don't know,' replied the wife. 'I began to get your breakfast at 6 o'clock this morning, and my eight hours ended at 2 P. M.'"

The Working Women's Protective Union of New York City shows a good record. It has been the means of bringing to justice 6,500 defrauders of working women; it has supplied over 100,000 applicants with employment and relief—20,000 calls for aid having been made upon it the last year; and it has been instrumental in obtaining legislation to punish the withholding of wages, and also to add extra costs to their suits for pay.

It having been widely published that woman suffrage in Wyoming is a failure, and that at the late election only women of the baser sort voted, B. F. Crary, Presiding Elder of the Methodist churches of that Territory, publishes a card in which he affirms from his own personal observation and knowledge that all such statements are utterly without foundation. He says, "The very best ladies of the Territory vote, and as they generally vote on the right side of all questions, the lies told to their detriment originate with men of the 'baser sort.'"

Mrs. Roberts, of Washington, gave a worthy example of what perseverance and patience will do, when, about a year ago, she opened a Penny Lunch in that city. At the time of Mrs. Roberts' venture, suggestions were being made throughout Washington for some means by which the sufferings of

the unemployed might be alleviated. After consultation with friends, this lady conceived the idea of supplying the hungry with a lunch for a penny. She made her way into business circles, and solicited contributions of flour, sugar, coffee, potatoes, etc.; which were cordially given. Two rooms on a back street were then hired, and, borrowing a stove, some crockery ware, knives and forks, and other necessary implements, she set to work. She sold tickets (entitling the bearer to one lunch) to ladies and gentlemen for distribution to needy persons. Every day found a crowd of hungry men, women and children, waiting for their bowl of soup and generous slice of bread. Workingmen who were earning little or nothing sent their families here day after day. Now the institution is an established fact. Three meals a day are given for three cents.—*Woman's Journal.*

AMERICAN SOCIALIST.

THURSDAY, DECEMBER 26, 1878.

SUBSCRIBERS to the "Socialistic Union" will please enter on their list of members the following:

Aron Evans, Columbus, Cherokee Co., Kansas.

William Macfarlane, 447 Milwaukee St., Milwaukee, Wis.

THE PARDON OF HEYWOOD.

Ezra Heywood, who was sentenced to serve at hard labor in Dedham jail, Massachusetts, for two years, for sending his "Cupid's Yokes" through the United States mail, has been pardoned by the President after seven months' imprisonment. This event will occasion great rejoicing among the friends of Mr. Heywood and all who consider the famous Comstock laws, under which he was arrested, fined and imprisoned, as antagonistic to the spirit of Republican institutions; and there are thousands who are of this mind and who are earnestly laboring for their modification or repeal. The act of the President is doubtless not intended as an expression of opinion on his part concerning these laws, but it cannot fail to strengthen the hands of all who are opposed to them, and will be interpreted as a rebuke to Comstock himself. We think, too, that the President's action in this case will be generally approved as both courageous and wise. Special legislation and the conferring of extraordinary powers of censorship over the mails upon a single individual are repugnant to the deepest instincts of every liberty-loving man; and President Hayes, we observe, has a way of taking counsel of these "deepest instincts" and acting under their guidance rather than under the advice of mere politicians, and so is pretty sure to do the wisest thing in emergencies. In this respect he reminds one of his lamented predecessor, Abraham Lincoln, who was a constant puzzle and vexation to the politicians.

WHO IS COMING ATOP?

In the great open game between the corporations and the people the corporations have won. But in the secret game which has been going on between the corporations and the lawyers the lawyers have won, and so become the power behind the throne. The great railway companies, composed for the most part of simple business men, are immeshed in a net of questions involving legal rights and duties and the framing and interpretation of contracts. Every one of them has to have its paid lawyer, and in the end the concern has to move as he directs if it does not fall into his actual possession. The fees paid to these advisers are simply immense. Tilden was a great railroad lawyer, working for the most part out of view, and, growing very rich, he thought to come into sight and seize the governorship of New York and then the presidency of the United States. A lawyer is sitting in nearly every chair in Congress; sitting there and looking like a statesman, when in reality he is only guarding and furthering the interests of his corporation—some mine or railway or steamship company. This supremacy of the legal fraternity is easily accounted for. The lawyer is a trained talker, and the world is wheedled and governed by talk. The lawyer is a fighter, and the law itself, although pervaded by a nearer and nearer approach to an ideal justice, is little more than a record of all the fights there have been in the struggle for property and existence. In every new contest and clash of rights the lawyer is on hand to take the post of direction and profit. But this supremacy of the attorney is coming to an end. The lawyer has found an antagonist that will worst him at last. It is the editor, the newsgatherer, in short, the press; and the fight has begun. The newspapers of this country, in their healthy function of gathering news, telling the truth and bringing everything to the light, have begun the work of uncovering the rapacity of the legal class and of exposing their selfish influence in the councils and business of the nation. General Butler, preëminently a lawyer, active, energetic, shifty, always talking and never acknowledging defeat, says he hates the newspapers. He snuffs the coming battle. He has been made to feel that ink is more mighty than talk; that what is printed goes farther than what is spoken. The late exposure of the Democratic cipher telegrams by the New York *Tribune* was a triumph of the printer over a combination of lawyers. It is written, "Woe unto you lawyers!" and we repeat, Woe unto you lawyers, unless you can subside and fall into your true places, below the truth-teller and printer. And to you Socialists we say, You may be sure that the legal fraternity and legal ideas can never be intrusted with your work of social regeneration. You may use them, but only as Russia has used her Cossacks, to stand before the civilization of Europe and drive back the rough-riding hordes of Tartary.

IMPROVING THE CONDITIONS.

A few weeks since, in an article entitled "Right Conditions," we called attention to the imperfect conditions under which modern spiritualistic phenomena usually occur, and attempted to show that professional mediums, by their relations to society around them—to say nothing of the machinations of the invisibles—are in circumstances of great temptation; and that before thoroughly trustworthy phenomena of a high order can be reasonably expected to become common, the conditions of the mediums themselves must be radically improved. We now offer a suggestion which, well carried out, it seems to us, would go far to accomplish this desired improvement.

Our suggestion is that every Spiritualistic circle should devote a part of the time usually allotted to "the manifestations" to securing the best conditions for their fullest and highest expression. This object will be found practically to involve much sincerity on the part of the phenomena-seekers toward one another; and to prevent its running into acrimonious censure and profitless grumbling it will require to be subjected to certain regulations, such, for example, as have been evolved in the practice of the system of Mutual Criticism. Indeed, this system might, in our opinion, be adopted at once by Spiritualists everywhere with great profit. We have had occasion heretofore to commend it to the churches as just the agency required to keep their organizations pervaded with sincerity, brotherly-love and godliness; but there is quite as much necessity for its adoption by Spiritualists, and in some respects their circumstances are more favorable for its practice. Their "assemblings together" are more often in small companies of just the size to make Mutual Criticism easy and effective; they are generally given to free speech, and it should therefore be easy for them to fall into the habits of truth-telling required by the system. The manager of a séance might easily differentiate into a moderator, and keep his circle in accord with the two following rules, which are about all that are essential to the profitable working of the system:

1. In giving criticism no one shall indulge in remarks suggested by personal enmity or resentment.

2. In receiving criticism the subject shall quietly accept what is said to him, making no reply, save to correct obvious misstatements of facts.

But most generally, we should suppose, the criticism would not take a personal form, but be directed toward wrong conditions of mind and spirit, with a view to their correction. For instance, it is perfectly obvious that mere curiosity is not the element most favorable to the development of the best spiritual phenomena; neither is the personal desire to see or talk with one of our dead relatives, however natural it may be; nor is extreme credulity on the one side, or skepticism on the other. At present the conditions of a séance are not always allowed to take care of themselves; resort is often had to vocal or instrumental music or to both combined, and generally with good results. A lively song will sometimes attract a "control" when all else fails. We conceive that a lively time of truth-telling might, after the spirits became accustomed to it, possess a still more powerful charm.

Nor need the practice of criticism stop with the visibles. It might be projected beyond the vail. Many "spirit controls" evidently need criticism as much as mortals, and may be in condition to receive it with equal profit. Of course, the lowest class of spirits would rebel against it, as our grosser neighbors do in this world; but the real improvement-seekers "over there" would, we think, hail criticism as a blessed boon, and show their appreciation of the ordinance by greater readiness to communicate with the lovers of sincerity on this side. We have, indeed, seen the experiment made and with some satisfactory results.

This is a fruitful theme; and we may recur to it again: meanwhile we invite our Spiritualistic friends to make a trial of the system of Mutual Criticism in their séances and gatherings of all sorts, assuring them that, if their experiments are properly conducted, they cannot fail to get "manifestations" that will be worth more to them than all the "spirit rappings" they have ever heard.

COMMUNITY ITEMS.

ONEIDA.

—Now we've got by the shortest days.

—Furs and arctics and sleighing and Christmas.

—Santa Claus finds it no joke to come our way. The stockings of fifty-nine little ones to stuff with toys and goodies.

—Hear the sleigh-bells.

"How they tinkle, tinkle, tinkle,
In the icy air of night."

—The coasting continues with unabated ardor. Just enough snow comes down every day to keep the sliding in prime condition.

—Our housekeepers have made one hundred pretty dusters from turkey feathers. They enlivened the rich, dark colors of the stiffer plumes with down softly tinted with blue and vermillion.

—In an institution like ours there are necessarily many paths leading hither and thither. The building containing the counting-room, the silk and lawyer's offices, and the shoe and tailor's shops, is across the street; so is the seminary, in which are school-rooms and dormitories. The most direct walk to the dining-room is also out of doors; and then there are the SOCIALIST office, the fruit-room, the Turkish baths, the carpentry shop and laundry, located at short distances from the main mansion. The piano-cottage, too, is off across the lawn. Constant communication with all these places is very essential to the easy working of Communistic machinery; consequently, after a night which has brought several inches of snow, you will see in the early morning a man and horse with a snow-plow, of home-invention, swiftly uncovering the obliterated pathways. A mile or two of this work puts us in good order for the day.

—We filched the following from a hook in J. H. N.'s room, on which he hangs his odds and ends of thought:

"To show how little reliance can be placed on mathematical demonstrations, in the deeper problems of the universe, take the following example: It can be proved mathematically that *motion is impossible;* thus: Any substance, in passing from one point to another, goes over half the distance *before* it goes over the whole. But when it has gone over the first half, the second half becomes a new whole and is still divisible into two parts, the first of which must be passed over before the second, and so on, *ad infinitum.* There must always remain a half of the last space that has not been passed when the other half has been. So that unless a space can be reached the half of which is the same as the whole, so that the whole can be passed in the same time that the half is, the substance never can reach the point proposed. But the condition thus required contradicts the axiom that the whole of anything is greater than the half, and is absurd. Therefore motion from one point to another is impossible, and as all motion necessarily is motion from one point to another, all motion is impossible."

—Since the day when we introduced steam into our house we have been subjected to considerable annoyance. It was, of course, comfortable and handy and all that; but then there was no end of thumping and cracking and sputtering, and besides you often had to endure the heat turned on when you didn't want it, and then you couldn't get it sometimes when you did. Just when you would reach the ragged edge of an early morning nap—that delicious spot when your consciousness was gliding on and on into the dim hush of nothingness and nowhere—a sudden crash like the explosion of a torpedo would bring you up on your elbow with a start, while you exclaimed in a tone of wrath, "O, that horrid steam!" Or you would just get baby asleep and take up your sewing when chug, chug, whack, whang, would go your coil, making it impossible to keep the little one slumbering except by continual rocking. And so on through the round of human grievances. We have, of course, made considerable effort to modify the evils of this high-pressure system of heating, and with some good results; but this preamble is for the purpose of mentioning our satisfaction at the way in which the low-pressure system, which was introduced into the new wing, operates. A delightful quiet, so far as steam is concerned, reigns in that part of the building; you can have heat when you wish it, just as much as you like, and without

discommoding your neighbors. The boiler runs at a three-pound or less pressure, and consequently the labor of managing it is reduced to the minimun. Three times or so a day a man puts in fuel, rakes out the ashes, and leaves the self-regulating monster to take care of itself; whereas in the high-pressure system some one must be constantly on the watch lest a blow-up occur. Communists, if anybody, have reason to be thankful for the low-pressure system of heating, and we are.

ONE THING AND ANOTHER.

The Erie Canal did more business this year than last. The excess in grain carried was 15,000,000 bushels.

The Prussian Chamber of Deputies is moving to have the Prussian railways put under the control of the Empire.

Mr. Conklin has come to the conclusion that a boss Senator can be a "bigger man than old Grant" or any other President.

That magnificent bridge across the Mississippi at St. Louis has been sold to a company of New York and St. Louis capitalists for $2,000,000.

Good coal weather—fuel has dropped forty, sixty and seventy cents a ton! but we shall soon hear the Pennsylvanians singing in a miner key.

Tight times over there in England; they begin to have a new appreciation of United States bonds as a safe and profitable means of investment.

Mr. Beecher is too big to love, and so the Congregational ministers of Brooklyn leave him out in the cold when they get together to hold a little council.

India will only pay a part of the Afghan war expenses. Mr. Faucett's idea that even that much is unjust was voted down in Parliament by a division of 125 to 235.

Our thinkers want to have civilization stop her noise. Why can't she bless us without yelling at us with her steam-whistles and booming in our ears with the din of her thoroughfares?

Mrs. A. T. Stewart has been making Christmas gifts to all the charitable institutions of New York, but the Hebrews remember Judge Hilton, and say they don't want Jews to have any of his money.

The plan is to convert the tow-path of the Erie canal into a narrow-gauge railway for the hauling of canal-boats by steam. It is a splendid plan, and the execution of it should be kept in the hands of the State.

Mr. Blaine wanted to have some investigation done, but he didn't want to be the man to do it. So they made Senator Teller chairman of the committee, and when this gentleman goes home to his wife at night he will Teller all about it.

Shopping in New York City is an anxious, prickly kind of business. The merchant is in constant fear lest his goods be stolen, and his lady customers quake with apprehension that something may happen to bring them under suspicion and subject them to a mortifying search.

Princess Alice of England, and Grand Duchess of Hesse Darmstadt, third child and second daughter of Queen Victoria, died of diphtheria at Darmstadt on the morning of the 14th. Her sphere of influence was comparatively small, but she made it blessed by her philanthropy.

If you haven't already grown ugly in sin here is some encouragement for you: A Washington correspondent of the *Cincinnati Inquirer* says Sherman "has a look that perfect and constant temperance and chastity give a man after some years. These two observances alone will make a homely man beautiful in time."

Philadelphia has sent two first-rate rogues to the penitentiary for ten years—John S. Morton, a sleek respectable and descendant of a signer of the Declaration of Independence, and Samuel Kuhn, both for forging 11,000 shares of the Market-Street Railway Company, of which they were the managers, making a total valuation of $1,000,000.

Gold has been looking after his par for a great while, and now he has found him at last. Place: New York gold room; time, half-past 12, Wednesday, Dec. 18; parties, L. Gimbernat, 60 Exchange Place, and L. W. Gillet, 16 New Street; amount of transaction, $10,000. The famous gold room is as dull as a country school-house in vacation.

What is the last new word? *Damfino.* This word originated with the people—sprouted right up out of the mucky earth. It is a splendid example of what Max Müller calls "dialectical regeneration" and "phonetic decay," and has already come into general use wherever any one has the courage to expose his ignorance with the least amount of breath and the greatest amount of force.

The way out of Anthony Comstock's hell of ultra legality has opened up at last, and now honest folk can hope to speak again. The President has exercised his pardoning power and liberated E. H. Heywood, one of Comstock's victims who has been languishing in a Massachusetts jail. Hayes is a good man to have around, and we think we can get along without a Democratic President for two years at least.

A valuable horse fell through a rotten bridge in La Grange, New York, and was killed. The owner brought a suit against the town for $3,699, and won it; whereupon the town sent the bill to the Highway Commissioners, and Judge Barnard, in the Supreme Court, has decided that they are personally responsible and must pay the bill. Such decisions as this are going to interfere with the pleasures of office-holding.

The French Republicans have things pretty much all their own way in the legislative department of their government. The courts, however, are manned by a set of judges appointed under the Empire and by the Conservatives since 1870, and M. Dufaure finds it necessary to go slowly and carefully in the work of making the changes in the judiciary necessary to secure harmony between the decisions of the courts and the wishes of the Government.

The Sultan has been making some changes in his ministry, and he has been exhorting them to keep on good terms with England and promote the reforms in Asia Minor suggested by the English. To get the Turkish indebtedness into better shape he wants to borrow $100,000,000 under the guaranty of England, and he proposes to pledge the Egyptian tributes, the surplus revenue of Cyprus, and part of the revenues of Syria as a security for the payment of the interest.

George Alfred Townsend, a brilliant Bohemian who has given the President a dab now and then, writes this of Mr. Hayes: "I think his serenity almost an individuality. I have sat many times in his presence and seen him receive all kinds of folks. No king ever wore a crown more easily. He treats them all with polite attention, and, I dare say, forgets half they have said instantly. They go away pleased, and he ends the long séance fresh as he begins. He belongs to a long-lived family—they don't fret."

You will notice that the world has in one respect simmered down, and come to the conclusion that over-production of all kinds of machine-made goods is the cause of our hard times. This is the resultant of all our discussion, and it has been "felt out" by the commercial instinct quite as much as "thought out" by the philosopher and economist. The President and Mr. Evarts, his Secretary of State, have all along been acting on this conclusion. The consular service has been put to work to extend our foreign commerce, and now Mr. Hayes has addressed a short message to Congress urging that something be done to enlarge our trade with South America. There's millions in it.

Bayard Taylor, the American Minister at Berlin, died at his post, of dropsy, on Thursday, the 19th. Born at Kennett Square, Penn., Jan. 11, 1825; German-American in blood; Quakerism was his first spiritual nidus—liberalism his final resting place; a man of immense vitality and capacity for literary work; poor printer boy—always ambitious to become a poet—became a traveler, journalist, lecturer and scholar; connected with the New York *Tribune* for nearly thirty years. Faults—beer, tobacco and the "big headedness," which strong, self-made men often get. To this should be added, his critics say, a vulgar disposition to make up in luxury for early privations. Good works—thirty-five volumes of tales, verse and letters of travel; these last gave him a hold on public attention, while a few of his shorter poems have hooked themselves to every heart by their strength and tenderness. Graces—industry and a human kindliness that gave him a following and made nearly every one feel blessed in pushing his interests It was this which made him a Foreign Minister.

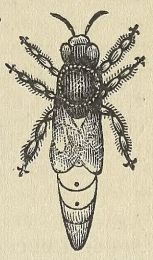
In the *Atlantic* for January Charles Dudley Warner discourses pleasantly on the "Aspects of American Life"—our love of money and our love of expense; our incapacity for simple pleasures; our grave intensity that defers enjoyment for years and then goes to excess; our political equality and social inequality; our overmastering desire to get something rather than to be something. Under this head comes our anxiety to get office while we are very slipshod as to our qualifications for it. This is the vice of our minor politics. If Mr. Warner is not delicately didactic and ironical you may believe that the Congressman is an exception: "Perhaps we have never considered why it is that the American Congress stands so high in the opinion of this country and of the world. This is the reason: When a man contemplates the possibility of a Congressional career, he sets himself seriously to prepare for that exalted station. He studies geography, especially that of his native land, so that he may not be liable to vote for an appropriation for digging a river where a turnpike would be better; he studies history, and American history thoroughly; he masters American politics; he devotes laborious days and nights to the acquisition of a knowledge of political economy, to a study of the laws of finance and of trade as they are illumined by our own experience and that of other peoples; he makes himself familiar with the course of legislation as it affects the vital interests of the country, for he knows that he is to deal with imperial concerns and that his votes will have a far-reaching influence in a vast republic. Perhaps he acquires the art of expressing himself concisely, clearly, and readily. When the people see a man thus accomplished, they take him up by a sort of popular movement in the party and send him to Congress. When he is there, he keeps himself in the background at first, studying the situation, and learning the art of parliamentary legislation—a science in itself. And the Congressman so accomplished and so trained the people keep in Congress as long as he continues honest and capable, and represents the principles of his district."

Dr. John A. Weisse has written a book entitled "Origin, Progress and Destiny of the English Language and Literature." The studies which led to it were undertaken "with intent to show the inferiority of the English language as compared with Greek, Latin, French and German," but ended in making the author a partizan of our mother tongue. It has tables showing the percentage of Gotho-Germanic and Greco-Latin words it has contained in each century from the year 500 to the year 1600. It also has the percentages of Anglo Saxon words used by different writers and periodicals, coming in many cases singularly near those of J. H. Noyes in his lecture on the famous ballad of "John Gilpin," published in the AMERICAN SOCIALIST for 1877. Mr. Weisse lifts us into a fresh appreciation of our tongue and blood: "The earth's area," says he, "is 51,590,000 square miles, and its population 1,377,000,000. Of this total population the English language rules 318,298,857 souls (about one-fourth) and 13,318,370 square miles (one-quarter) of earth's land. This land and its dwellers are scattered from the North Pole to the Equator, and thence to the South Pole. It abounds in the most multifarious mineral and agricultural resources, from gold and diamond to iron and coal, from wheat to millet, from the sturdy oak to the fragrant cinnamon tree. Its occupants cultivate and manufacture the most varied articles, which they ship, carry, sell and exchange all over the globe. The English language controls the highways and byways of trade. It is spoken by all races, from the Esquimaux, Caucasian, Malayan, Hindoo and American Indian to the Hottentot. It commands most of the world's mechanical skill, consequently most of its manufactures and commerce, and most of its political, intellectual, social, moral and religious influence. Who, then, can, who will doubt that a language with such a choice vocabulary, such vast resources and such an enterprising population is destined to become, at no distant period, the universal language on earth? Circumnavigate the globe, go from pole to pole, and the English tongue will hail you on every ocean and sea, greet you on every island, welcome you in every haven."

Advertisements.

THE LARGEST, OLDEST AND BEST.
FIFTY-TWO PAGES—MONTHLY.

AMERICAN BEE JOURNAL



$1.50 a year; Sample Copy, 10 cts.
THOMAS G. NEWMAN & SON,
972 and 974 West Madison St., CHICAGO.

"PROGRESS,"
A
WEEKLY PERIODICAL.

JOHN W. FORNEY,
EDITOR AND PROPRIETOR,
S. W. Corner Seventh and Chestnut Streets,
PHILADELPHIA, PA.

The first number appeared Nov. 16th. All the back numbers can be supplied at the publication office. Friends of the paper unable to obtain it at any news-stand or any railroad are requested to notify the publisher.

"PROGRESS"

Will be devoted to Literature, Science, Art, Finance, the Drama, Comments on Domestic Events and Foreign Correspondence. There are Departments of Fashion, Chess, Puzzles, Acrostics, etc.

"PROGRESS" talks about Club-life at Home and Abroad, of Athletic and other Sports, of Horses and Horsemen; it treats of Church Matters, and it will not be wanting in Humor. In a word, "Progress" is a paper for the Merchant, the Banker, the Preacher, the Actor, for the Office and the Home Circle.

In the First Number was commenced an original story by JUSTIN McCARTHY, entitled "DONNA QUIXOTE," written for "PROGRESS." "Donna Quixote" will be followed by "AMERICAN GOLD AND FOREIGN TITLES," a novel by its Editor, John W. Forney. A serial of the highest order will always be among the contents.

"PROGRESS" is twenty-four Pages Quarto, printed on strong white paper, with large, clear type.
$5.00 A YEAR, postage included, in advance. Single Numbers 10 Cents.

Forest & Stream
AND
ROD AND GUN.

THE AMERICAN SPORTSMAN'S JOURNAL.

A WEEKLY 24-PAGE PAPER DEVOTED TO
Field Sports, Practical Natural History, Fish Culture, Protection of Game, Preservation of Forests, Yachting and Boating, Rifle Practice, and all OUT-DOOR RECREATIONS AND STUDY.

This is the only journal in the country that fully supplies the wants and necessities of the
Gentleman Sportsman.

Terms, $4 a year. Send for a specimen copy.

FOREST & STREAM PUBLISHING CO.,
111 FULTON ST., NEW YORK.

THE
BOSTON HERALD
IS THE BEST AND CHEAPEST PAPER
FOR PERSONS WISHING
BOSTON AND NEW ENGLAND NEWS.
AVERAGE DAILY CIRCULATION
Over 100,000 Copies.
DAILY HERALD - - - - - - - - - - - - 50 cts. Per Month.
SUNDAY HERALD (Quarto), - - - - $2.00 Per Year.
R. M. PULSIFER & COMPANY,
PROPRIETORS,
255 Washington St., Boston, Mass.

INDEX TO VOLUME III.

CONTRIBUTORS:

[F. W. S., F. Wayland-Smith; H. H. S., H. H. Skinner; T. L. P., T. L. Pitt; J. W. T., J. W. Towner; G. N. M., G. N. Miller; A. B., Alfred Barron: T. R. N., Theo. R. Noyes; E. H. H., E. H. Hamilton; A. E. H., Augusta E. Hamilton; T. C. M., Tirzah C. Miller; H. J. S., H. J. Seymour; G. C., Geo. Cragin; E. T. C., E. T. Craig; F. S. C., Frederick S. Cabot; T. C. L., Theron C. Leland; G. E. T., G. E. Tufts; J. A. H. E., J. A. H. Ellis; J. F. B., J. F. Bray; A. B. G., A. B. Griffin; W. G. H. S., W. G. H. Smart; R. J. W., R. J. Wright; H. T., Dr. Henry Travis.]

		PAGE.
About the O. C.	*N. Y. World*	262
Acting Under Excitement	*Dr. Holland*	119
Address to Leaders, An	J. H. N.	44
Adonai-Shomo, The	ASA F. RICHARDS	45
Afraid of Words	MARY DANA SHINDLER	261
Agitators and Reconcilers	G. C.	257
Agricultural Colonization	J. J. S.	241
" Coöperation	*Rankin*	174
All Roads Lead to Communism	J. H. N.	116
"All's Well!"	W. A. H.	260
America, Beware ofs	*London Globe &* W. A. H.	364
American Communim	*N. Y. Graphic*	97
" Communities	95, 98, 111, 127, 142, 151,	215
" Positivism	J. H. N. 306, 314,	322
" Social Science Association		29
" Socialisms	*Boston Commonwealth*	385
" Socialist, The	J. H. N.	316
" " "	J. H. COOK	29
" Spirit, The	J. H. N.	20
" " in the Labor Movement, The		33
Ancient and Modern Genii	W. G. H. S.	107
" French Community, An		249
Another Colonization Scheme		183
" Phase of the Supreme Affection	C. S. J.	109
Antagonism of Interests	W. A. H.	340
Anthony Buffeted		183
Ants and the Grasshoppers	COINONIA ÆSOP	35
Apostolic Succession	H.	388
Arbitration at Icaria	W. A. H.	84
Argument	G. W. KEITH, M. D.	125
Aspects in Spiritualism	T. L. P.	220
Association, A Village Improvement	*N. Y. Sun*	358
" Coöperative Colony, The		102
" Dairying	*Appleton's Journal*	118
" Hotel and Cottage	SAM. LEAVITT	37
" in Pleasures	F. W. S.	129
" Premiums on	F. W. S.	316
Attention Market, The	J. H. N.	372
"A. W. K." on Communism	*Boston Index*	59

B.

Basis of Socialism, Religion the		252, 260
" Success, Character The		145
Beaconsfield's Luck	T. L. P.	411
Best Friend of Family Affection		348
Beware of America	*London Globe &* W. A. H.	364
Bible-Classes, Free		36
" on Social Science, The	R. J. W.	91
Bold Issue, A	J. H. N.	380
Book for Socialistic Thinkers	W. A. H.	113
Bradlaugh-Besant Trial	F. W. S.	60
Bread-and-Butter Writers	"	284
" Upon the Waters	*La Crosse Democrat*	247
Brotherly Love	A. E. H.	5
Brook Farm		10
" Home Life of		330, 338, 346, 354
Bryant, William Cullen	*Tribune*	226
Building, A New Idea in	*N. Y. Sun*	203

C.

Cabaliste, La	W. A. H.	308
Call for Statistics	"	188
Can Labor be Made Attractive?	W. H. CHANNING	377
Cause and Cure of the Hard Times	E. J. R.	110
" " " " "	R. J. W.	30
" " " " "	JOHN GAGE	34
" " " " "		91
Causes of National Progress	C. S. J.	149
" Success	W. A. H.	269
" Socialism	"	161
" the Industrial Depression	*Nation*	326
Cerebrum Abdominale, Shall it be published in Book Form?		364
Cerebrum Abdominale, R.	100, 109, 117, 125, 133, 141, 149, 158, 166, 174, 181, 189, 197, 205, 214, 222, 230, 237, 245, 253, 262, 269, 278, 285, 293, 301, 309, 317, 325, 333, 341, 349, 357, 365.	
Character, Improvement of	F. W. S.	81
" the Basis of Success		145
Choose and Pay	G. W. N.	201
Christian Finance	*Berean*	61
" Home	T. L. P.	13
" Socialism	*Boston Commonwealth*	173, 194
Church Debts	*Scribner's Monthly*	28
Churches and Socialism, The	F. W. S.	177
Civilization, Communism and	H. J. S.	185, 193, 202
" Our Materialistic		411
Colonization Scheme, Another		183
Combine and Save	*E. O. Greening*	119
Coming Crisis, Ruskin on the		219
Communism	*San José Mercury*	321
"	*G. D. H. in Philadelphia Times*	298
"	W. A. H.	340
"	BY A RELIGIOUS COMMUNIST	153, 162
"	*Prof. Adler*	43
" and Brotherhood	J. W. T.	307
" American		97
" and the Churches		172
" "A. W. K." on	T. C. L.	59
" at Home	G. W. N.	195
" Conditions of Successful	WM. FREY	25
" and Civilization	H. J. S.	185, 193, 202
Communism Cosmopolitan	W. H. W.	9
" Despotism of	W. A. H.	301
" Distinctions in	W. G. H. S.	178
" Foundation of	J. H. N.	324
" General	W. A. H.	9
" Home-Talk on	J. H. N.	169
" Hope of, The	G. W. N.	89
" in Medical Practice	A. B. G	261
" " the City		323
" " " Church		206
" " " Middle Ages	*Penn Monthly*	275
" is Christianity	*Cabet*	170
" its Universality, Principles of	T. C. L.	150
" Labor and Study in	R. J. W.	253
" National Experiment in	OPTIMIST	281, 290
" "New World"	*Warrington Guardian*	210
" Point as to	*N. Y. Graphic*	159
" "Political" and "Social"	W. A. H.	148
" Practicability of	R. J. W.	267
" Providential	O. H. WELLINGTON	18
" Religious	ELDER GEO. B. AMERY	274
" Strong Argument for	W. A. H.	307
" Success in	J. W. T.	282
" Truth in	*N. Y. World*	294
" Two Kinds of		217
" Universality of	*Voyage en Icarie*	235
" Utilities of	R. J. W.	242
" Versus Individualism	C. H. C.	299
" What is?	*The Star of Hope*	91
" Wild Ideas About	F. W. S.	396
" Will it Prevail?	J. R. M.	209
" Woolsey on	*Labor Balance*	91
" Working for	G. C.	363
Communistic, The Trinity	R. J. W.	133
" Tendencies	F. W. S.	300
" Subscriptions	20, 28, 77,	404
Communities, American	95, 98, 111, 127, 142, 151,	215
" As Charity Institutions	W. A. H.	84
" Religious	*American Socialisms*	42
Community, An Ancient French		249
" At Orbiston, Scotch	W. A. H.	202
" " " "		209, 218
" Criticism		69
" Entertainments	F. W. S.	173
" Homes, Why they are Happy	C.	37
" Items	T. C. M. 269, 277, 285, 293, 301, 309, 317, 325, 333, 341, 349, 357, 365, 372, 380, 388, 397, 405, 412	
Community Methods of Reform	H. R.	84
" New Russian	J. H. FOSTER	370
" of Pythagoras		299
" Zoar	W. A. H.	396
Complaint Against the Ants	COINONIA ÆSOP	75
Comstock Laws	F. W. S.	108
Comtist Schism	*N. Y. Graphic*	347
Concerning the Woodhull	T. C. L.	133
Conditions Agricultural	*Rankin*	174
" Improving the	W. A. H.	412
" of Successful Communism	WM. FREY	25
Connecticut Tornado	W. A. H.	260
" Colony in New York	CARLTON RICE	282
Conversion to Unselfishness	HENRY TRAVIS	218
Cook's Marriage Philosophy	T. L. P. AND C. S. J.	137
Coöperate! Coöperate! Coöperate!		43
Coöperation	*Preston Guardian*	191
"	*G. J. Holyoake*	347
"	*Voice of Truth*	54, 67
" A Little Venture in	*Scribner's Monthly*	142
" An Easy Way to Commence	M. R. T.	355
" " Experiment in	E. YODER	239
" At Rochdale	*N. Y. Sun*	258
" Has Done, What	*Geo. J. Holyoake*	322
" in Boston		275
" " California		155
" " England		175
" " Pennsylvania		135
" Means, What True	*McNair*	11
" Objects of	*Abel Heywood*	11
Coöperative Aims	*Henry Murphy*	86
" Colony Association, The		102
" " Workingmen's	*Houston Age*	19
" " "		61
" Colonization Society	*St. Louis Echo*	35
" Farming	*Bishop of Manchester*	163
" Homes, The Economy of	J. A. H. E.	258
" Housekeeping		410
" Iron Mills	*N. Y. Herald*	179
" Movement, A		218
" Progress		211
" Store in Kansas	E. YODER	29
" Stores	*N. Y. Tribune*	211
Correspondence.—5, 13, 21, 37, 53, 61, 70, 77, 85, 94, 110, 157, 165, 181, 489, 197, 206, 213, 221, 229, 245, 255, 261, 277, 285, 293, 309, 340, 372, 397, 411		
Cosmogony and Eschatology, Fourier's	W. A. H.	356
Cosmopolite Revivalists	G. C.	45
Counterfeiting, The Worst Kind of	G. E. T.	71
Count the Cost	G. C.	395, 401
Crisis, The Icarian	W. A. H.	292
Criticism Applied to Character		347
" Can do? What	COMMUNIST	68
" of Socialistic Plans	W. A. H.	100
Culture and Christianity	*Scribner's Monthly*	207
Curse, Duplex, The	H. H. S.	20
Cure Gossip, How to	W. A. H.	12
Currency Question, The	W. A. H.	388
Cyprus	*The World*	231

D.

Daily Reckoning, Our		167
Danger Signals	T. R. N.	44, 49, 57, 65
Deliberate Slander	J. H. N.	268
Demanding a Solution	W. A. H.	225
"Demon of Socialism," The	E. V. NEALE	171
Despotism of Communism	W. A. H.	301
Destitute Children, A Proposed Home for	MYRTLE	386
Diary of a Paris Expositioner	*N. Y. Graphic*	355
Diotrephiasis	*Circular*	51
Displacement of Labor by Machinery		291, 299
Distinctions in Communism	W. G. H. S.	178
Division of Labor	W. A. H.	201
Does Christianity Admit of Private Property?		118
Don't Wait for Death	*Voice of Angels*	212
Dressing as an Art	*Jennie June*	135
Dr. Slade in Germany		334
Duplex Curse, The	H. H. S.	20

E.

Early Manufacture of Metal Pens	*Sci. American*	373
Eastern Question	H. D. C.	197
" —Leadership of the World	T. L. P.	182
Easy Way to Commence Coöperation	M. R. T.	355
Economics	G. C.	83
Economy of Coöperative Homes, The	J. A. H. E.	258
Edison's Phonograph	F. W. S.	76
" Newest Marvel	*N. Y. Sun*	310
Editorial Paragraphs.		
Col. Blood's Letter	J. H. N.	124
Cry for Organization	"	44
Joseph Cook's Marriage Philosophy	"	140
Mr. Morrill's Defense of Fourier	"	308
Mr. Smart's Articles	"	68
Mrs. Woodhull's Theory	"	140
Positivist Creed	"	308
"Power from on High"	"	196
Prediction of a New Religion	"	132
"On the Fence"	"	196
Self-Taxation	"	4
Socialistic Labor Party	"	4
Splashing of the "Tidal Wave"	"	60
Tempting Dish of Figures	"	284
"American Communities"	W. A. H.	60
Brother Oerter!	"	284
Cause and Cure of the Hard Times	"	36
Cerebrum Abdominale	"	188
Communities in the U. S.	"	220
Coöperation Among the Farmers	"	52
Coöperative News	"	28
Craig's Serial	"	172
Definition of Religious Communism	"	172
Emperor William and the Socialists	"	180
False Accusation	"	236
"Felixia's Criticism"	"	36
Great Question, The	"	396
" Double Topic	"	180
Honest, Religious and Law-Abiding	"	268
Intelligence Offices!	"	196
J. H. Cook's Way-Marks	"	244
La Jeune Icarie	"	156
Laveleye's "Primitive Property"	"	268
Little Venture, A	"	140
Magazine of the Shaker Paper	"	5
More Light in Shakerism	"	372
New Woman's Paper	"	204
Mr. Neale's Reply	"	396
Mr. Smart's Articles	"	116
Mr. Truman on "Shakers"	"	252
New Socialistic Experiments	"	76
Objects of the English Coöperators	"	164
Paying Doctors for keeping Folks Well	"	276
Primitive Dispensaries	"	76
Railroads, Communism Among	"	108
Ralahine Estate in Ireland	"	124
Sentiment from "*Voice of Labor!*"	"	204
Socialistic Club in Boston	"	140
Standard of Character	"	76
"Star of Hope," The	"	52
"Still they Come"	"	92
Utica Presbytery on the O. C.	"	132
Workingmen and Ballot	"	84
Drunkenness	H. H. S.	28
"Stories of Poverty" finished	"	108
Emigration to the West	F. W. S.	164
Establishing a "Coöperative Home"	"	44
More Names for Mr. Anthony's Plan	"	212
Subscriptions to Mr. " "	"	180
Mr. Lawrence Oliphant	T. L. P.	92
Resuming Specie Payment	"	132
Education—Fourierana	*Charles A. Dana*	315
" Inefficiency of	*H. W. Beecher*	38
" Thoughts on	A. B. G.	134
Effectual Reform	HENRY TRAVIS, M. D.	147
Electric Light		403
Elevating the Working-Class		218
Elder Frederick's Criticisms	H. R.	92
Enchanted Design	*Ruskin*	103
England and the East	T. L. P.	230
English Letter, An	E. T. C.	321
" Novel, An	C. S. J.	109
" View of Socialism, An	*Voice of Labor*	214
"Enlarged Home," A National	W. A. H.	217
Era of Social Democracy	W. G. H. S.	99, 114, 122, 139, 155, 187

		PAGE.
Errors of Socialism	*Prof. Sumner* AND W. A. H.	308
Esperanza Community	*The Star of Hope*	158
Evening Chat, An	A.	350
Evil Reports, Listening to	*Chas. Simeon*	388
Experiment in Coöperation, An	E. YODER	239

F.

FABLES	COINONIA ÆSOP	22
" of G. Washington Æsop		30
Factory Towns, Rich and Poor	*Rev. J. Cook*	378, 387
"Falling in Love"	C. S. J.	124
Fall of Man	J. H. N.	164
" "	OLIVER PRENTISS	182
Family Affection, Best Friend of		348
Fanaticism as an Element in Progress		291
Farming Near Home	*Review Notes*	157
Fiction	*Scribner's Monthly*	78
Filling up the Picture	F. W. S.	236
Finance, Christian	*Berean*	61
Financiers, New Testament	H. R.	60
Finality, The	G. W. N.	362
Food and Wages	W. A. H.	196
Form Manifestations in New Hampshire		23
Foundation of Communism	J. H. N.	324
Fourier, More for	D. F. MORRILL	331
Fourierana 10, 58, 73, 113, 163, 178, 202, 210, 226, 266, 315, 346, 362, 370, 377		
Fourier's Cosmogony and Eschatology	W. A. H.	356
Fragmentary and Unitary Truth	B. V. E.	3
Frankenstein, The Mechanical	*N. Y. Graphic*	237
Free Bible-Classes		36
" Press, A	W. A. H.	332
" Thinkers, Schisms Among the	"	356
French Community, An Ancient		249
" Home Life	W. A. H.	339
" Novel, Another	C. S. J.	93
Fundamentals	F. S. C.	307
" Again	"	331
" More About	D. F. MORRILL	307
" of Fourierism	J. H. N.	292

G.

GEORGE Ripley	W. A. H.	60
General Communism	W. A. H.	9
German Novel, A	C. S. J.	77
" Socialism	W. A. H.	156
Germany, Dr. Slade in		334
" Socialism in	*Pall Mall Gazette*	274
Gift to Poor Women	F. W. S.	28, 36
" " " " The	LETTER FROM A DONOR	53
Golden Rule, The	RALF TODD	174
Good Beginning	F. W. S.	12
" Contagion	J. B. H.	54
" Fellowship	F. W. S.	302
" Provider, A	RALF TODD	315
" Samaritans	G. C.	309
" Sense in Dress	SYLVIA	61
" Time Coming, The	G. W. N.	133
" Work and a Good Worker, A	G. C.	170
Grandfather of Darwin, The	J. H. N.	108
Great Community, Letters from the	B. AND L.	29
" Campaign, The	W. A. H.	348
" Game, The	H. J. S.	12
" Mistake, The	H.	397
" Town Meeting, The		276
Greater Victory, A	W. A. H.	348
Growth of Toleration	" "	212
"Guild of St. George," Ruskin's	T. L. P.	92
Gun Factory, Krupp's Great		31
Gypsy Reformers	W. A. H.	180

H.

HABITS of Literary Men		371
Hard Times, Cause and Cure of	R. J. W.	30
" " " " " "	E. J. R.	110
" to Get a Living? Why is it so	J. H. N.	185
Harvest of Ages, The		265
Has it Come to This?	*Charles A. Dana*	163
Heating a Town by Steam	*Stockholder*	77
" " City " "	W. A. H.	132
Heaven, Save us!	PRUDENCE	212
Hebrew Socialism	T. L. P.	254
" Victory in Europe	" "	246
Heywood, Pardon of	W. A. H.	412
Higher-Life Movement	H. W. B.	45
Hint for Socialists		329
Hodgekin's Mathematical Reverie	G. E. T.	43
" " "	G.	63
Hodge-Podge	G. E. T.	27
Home, Communism at	G. W. N.	195
" Company, Industrial	J. A. H. E.	147
" A National "Enlarged"	W. A. H.	217
" Farming Near—*Review*	C. S. J.	157
" The Shiloh	W. A. H.	92
"Home Life at Brook Farm"	330, 338, 346,	354
" " French	W. A. H.	339
" -Talk on Communism	J. H. N.	169
" The Christian	T. L. P.	13
Homes, The Improvement of	G. C.	369
" Unitary	J. A. H. E.	1
Hope of Communism, The	G. W. N.	89
Hotel for Women, The Stewart	F. W. S.	110
" and Cottage Association, A	SAM. LEAVITT	37
House Communities	C. S. J.	5
How to Bring Prosperity	GEO. D. HENCK	203
" " be Independent	*The Pilot*	355
" " Conquer	T. L. P.	180
" " Cure Gossip	W. A. H.	12
" " Get Acquainted	F. W. S.	140, 164
" is it with the Women?"	W. A. H.	228
" the French Paid the Thousand Millions		75
" " Work must Begin	A. B. G.	15
" to "Pool Your Issues"	*Phila. Register*	339
" We Light Our House i' the Night	C.	406
" Would it Answer?	W. A. H.	68
How Workingmen May Become Rich	J. A. H. E.	282
Hygienic Habits of Literary Men	W. A. H.	366

I.

ICARIA	W. A. H.	52
" Arbitration at	" "	84
Icarian Crisis	" "	292
Ideal Made Real	" "	17
" Picture, An	*Star of Hope*	62
Immorality of Usury	*Review Notes* C. S. J,	410
Immortality, Mrs. Woodhull on	T. L. P.	140
" The Question of	" "	149
Important Jewish Convention		223
Imported Righteousness	J. H. N.	148
Improvement of Character	F. W. S.	81
" " Homes, The	G. C.	369
Improving the Conditions	W. A. H.	412
Independent, How to be	*The Pilot*	355
Indian Control	R. 381, 389,	405
Industrial Depression, Causes of the	*Nation*	326
" Home Community, The	J. A. H. E.	74
" " Company	"	147
Inefficiency of Education	*Beecher*	38
Intelligence Offices the First Step	W. V. HARDY	194
International Character of Labor	*G. P. Bevan*	370
Inventor of the Phonograph, The	H. M. WORDEN	342
Irish Cottier, The		163
" Eviction, An	*Charles Bradlaugh*	283
Iron Mills, Coöperative	*N. Y. Herald*	179
Is it a Defect?	W. A. H.	180
It is so	H. R.	68
It moves!	W. A. H.	132

J.

JOSEPH as a Statesman	*A Christian Lawyer*	227
" Cook on John Ruskin	J. H. J.	179
" " *vs.* the Apostles	W. A H.	84

K.

KINDS OF COMMUNISM, Two	*Baltimore Standard*	217
Kooking the Bibul	RALPH TODD	117

L.

LA BELLE FRANCE	H. R.	75
" " "	F. W. S.	97
" " "	W. A. H.	105
Labor and Love	W. G. H. S.	110
" " Machinery	W. A. H. 237,	292
" " Study in Communism	R. J. W.	253
" by Machinery, Displacement of		291
" Division of	W. A. H.	201
" Festival at the Familistère at Guise		190
" " " Guise	*M. Godin's Address*	195
" For Wages	*Charles A. Dana*	178
" Movement, "American Spirit" in the		33
" -Saving Machinery	G. C.	315
La Cabaliste	W. A. H.	308
La Revue Icarienne	"	388
Laveleye on Primitive Property		99
Law and Creeds	F. W. S.	403
Leaders, An Address to	J. H. N.	44
Leadership	J. H. COOK	118
"Learning and Health"	W. A. H.	118
Legendary Wisdom	H. R.	60
Lesson of the Hour, The	W. A. H.	364

LETTERS.—J. A., 21; J. W. A., 21, 372; L. T. R. A., 13; O. A. A., 5; C. E. B., 293; H. W. B., 82, 255; J. B., 245; W. A. J. B., 61; C., 340; C. M. C., 37, 70; E. T. C., 277; G. T. C., 94; T. A. C., 53; W. C., sr., 165; J. DONBAVAND, 157, 189; F. W. E., 61; W. F., 165; C. W. F., 229; J. A. H. E., 285; G., 221; JOHN GAGE, 37; J. E. G., 94; G. T. H., 5; L. K., 285; C. M., 309; B. F. O., 261; J. O., 309; GARVIN PETTIGREW, 213; W. A. P., 13, 197; CARLTON RICE, 206, 405; J. B. R., 5; E. W. S., 94; H. J. S., 110; J. W. S., 197; M. D. S., 245; R. S., 21; S. A. S., 206; THOMAS, 397; J. G. T., 181; T. E. T., 293; G. E. T., 61; J. G. T., 85; A. M. W., 21, 294; G. W., 13; J. C. W., 53; M. L. W., 245, 309; C. H. W., 341; L. W., 285; D. J. W., 37.

Letters from the "Great Community"	B. & L.	29
Let us Have the Details	F. W. S.	36
Light of Publicity, The	F. W. S.	410
Life Story, A		283
Listening to Evil Reports	*Charles Simeon*	388
Literary Men, Hygienic Habits of	W. A. H.	366
Literature, Socialistic	W. A. H.	4
Little Venture in Coöperation	*Scribner's M'thly*	142
Littleness in Greatness	A. E. H.	67
"Lone Star State," The	A. WARREN	387

M.

MACHINERY and Labor	*Utica Herald*	225
Magazines	C. S. J.	7
Malthusian Facts	T. R. N. 73, 81, 89,	106
Malthus's Law of Population		167
Marpingen Miracles, The		111
Marriage Philosophy, Cook's	T. L. P. & C. S. J.	137
Marvel, Edison's Newest		310
Material, Test of	H. H. S.	52
Mathematics of Strikes, The	W. A. H.	172
Mathematical Reverie, Hodgekin's	G. E. T.	43
" " "	G.	63
May-March	H. R.	85
Mechanics of Mechanism	*N. Y. Evening Post*	402
Mechanical Frankenstein, The	*Graphic*	237
Medical Practice, Communism in	A. B. G.	261
Meeting-House of Poganuc, The	*H. B. Stowe*	355
Mennonites	*Rocky Mountain Tourist*	270
Men and Machines	*E. V. Neale*	394
Merchant and Marine, Our	*Review*	30
Methods of Reform, Community	H. R.	84
" " Transition	W. V. HARDY	206
Minnesota Colony Located		70
Mistake of the Apostles, The	J. H. N.	379
Mis-used and Ab-used Words, Three	W. G. H. S.	130
Mixed	W. A. H.	148
Model, The		337
Modification of Positivism	J. H. N. 284,	300
Monopoly	W. A. H	396
More About Fundamentals	D. F. MORRILL	307
" " Self-Taxation	F. W. S. AND H. H. S.	1
" for Fourier	D. F. MORRILL	331
Motives for Community Life,	R. J. W.	354
Mt. Lebanon, The Shaker Village at	W. A. H.	57
Movement, The Higher Life	H. W. B.	45
Mrs. Woodhull on Immortality	T. L. P.	140
Music	*J. S. Dwight*	70
Mutual Assistance at the Familistère	*Le Devoir*	283
" Criticism	W. A. H.	276
" " Among Litterateurs	" "	204

N.

NAME for an Old Thing, An Old	J. H. N.	12
Narcotism	G. W. N.	243
National "Enlarged Home," A	W. A. H.	217
" Experiment in Com'ism	*Optimist*	265, 281, 290
National Progress, Causes of	C. S. J.	146
" Selfishness	W. A. H.	241
Nature All Right,	H. H. S.	28
Necessity of Spiritualism, The	GEO. WENTZ	14
Need of a New Religion	HOPEFUL SUBSCRIBER	342
New Colony of Workingmen	W. A. H.	255
New Idea in Building, A	*N. Y. Sun*	203
New Hampshire, Form Manifestations in		23
" Party	W. A. H.	108
" Project, Mr. Train's	F. W. S.	52
" Religion	W. H. C. AND J. H. N.	204
" " Prediction of a	*Count Cavour*	134
" "	J. E. GOODSON AND J. H. N.	220
" " The	A. AND J. H. N.	228
" " "	J. H. N. 236, 244, 252, 276,	324
" " "	T. C. L. AND J. H. N.	269
" " About the	J. E. G.	247
" Pope, The	T. L. P.	124
" Phase of the Population Question, A	EDS.	132
" Russian Community, The	J. H. FOSTER	370
" Testament Financiers, The	H. R.	60
" World Communism		210
Next Step, The		175
Nineteenth Century, Prize of the	H. J. S.	394
North American Review, The	C. S. J.	15
Notes of the Am. Soc. Sci. Association		29
Notice of the New Journal "Man"	W. A. H.	348
Not Impossible	W. A. H.	204
" True Synonyms	W. A. H.	409
" Yet Entirely Free	F. W. S.	361
Novel, A Spiritualistic	J. H.	125
Novels, Two French	C. S. J.	69
Nutting in Olden Times	*H. B. Stowe*	402

O.

OBJECTS of Coöperation	*Abel Heywood*	11
O. C., About the	*N. Y. World*	262
Old Name for an Old Thing	J. H. N.	12
Omens, Socialistic	W. A. H.	308
One Thing and Another	A. B. 103, 111, 119, 127, 135, 143, 151, 159, 167, 175, 183, 191, 199, 207, 215, 223, 231, 239, 247, 255, 263, 271, 279, 287, 295, 303, 311, 319, 327, 335, 343, 351, 358, 367, 374, 382, 390, 398, 406, 413	
One June Morning	G. E. T.	199
Oneida Community	*National Socialist*	294
" Troubles	*Newspaper Accounts*	267, 278
Only One in Ten Thousand	W. A. H.	164
Onward Forever	G. W. N.	222
Our Expectation	W. A. H.	260
" Materialistic Civilization		411
" Offer for 1879	F. W. S.	340
" Promised Story		20
" Thought		101
" Work	A. M. W.	110
Origin of the Species, Three Views of the		134
Other Side of the Picture	*Charles A. Dana*	346
Over-Production	*Springfield Republican*	206
Owen, Robert	*Leisure Hour*	315
" " and His Disciples	W. A. H.	244

P.

PARDON of Heywood, The	W. A. H.	412
Paris Expositioner, Diary of a	*N. Y. Graphic*	355
" Exhibition, Social Aspects of	E. H. H.	347
" Under Electric Lights	*The Sanitarian*	283
Pastor Puzzled, A	*Thos. K. Beecher*	166
Paul, A Word for	G. A. C.	238
Peccavi!	F. S. C.	229
Pedigree of Oneida Community	J. H. N.	404
Picture, An Ideal	*Star of Hope*	62
"Plain Talks upon Practical Religion"		101
Plato on Criticism		275

POETRY.—Angel's Whisper, 330; A Bout at Singlesticks, G. E. T., 31; Fatherland, The J. R. LOWELL, 46; Holidays, Longfellow, 37; Home, The G. N. M., 193; Hymn to Trust, 175; My Head and Heart, A. C. B., 94; Music, J. S. DWIGHT, 70; Our Daily Reckoning, 167; Remarkable Prophecy, 237; September, T. L. P., 310; Song of Fionnuala, 330; Song of Civilization, H. J. S., 202; Tom Flinter and his Man, 318; Undercrust to Uppercrust, G. E. T., 86.

Poganuc, The Meeting-House of	*H. B. Stowe*	355
Point as to Communism, A	*N. Y. Graphic*	159
" Gained, A	W. A. H.	100
Points in the Workingmen's Movement	"	68
"Political" and "Social" Communism	"	148

		PAGE.
Political Economy, Problem in	W. A. H.	221
Polytechnic Township, The	*T. W. Collins*	350
"Pool your Issues," How to	*Phila. Record*	339
Poor Women, A Gift to	F. W. S. 28,	36
Population, Malthus's Law of		167
" Question, A New Phase of	EDITORS	132
" "	W. A. H.	156
Positivism, American	J. H. N. 306, 314,	322
" Modification of	H. B. B. & J. H. N. 284,	300
Pope, The New	T. L. P.	124
Posthumous Benevolence	W. A. H.	180
Practicability of Communism	R. J. W.	267
Precocious April, A	H. R.	141
Prediction of a New Religion	*Count Cavour*	134
Presentiment, A Strange	*Louisville Journal*	373
Preserves and Reserves	H.	212
Preserving the Eye-sight, Seven Good Rules for		199
Press, A Free	W. A. H.	332
Primitive Property	*Laveleye*	99
" Social Conditions	C. S. J. 213, 221, 229, 234, 242, 250, 266	
Principle of Selection, The—an Analogy	W. A. H.	41
" *vs.* Policy	MARY E. TILLOTSON	397
Principles of Communism, The—its Universality		150
Prison Labor	F. W. S.	153
Prize of the Nineteenth Century	H. J. S.	394
Problem in Political Economy	*Graphic* & W. A. H.	221
" " " "	JOHN GAGE	234
Progress, Causes of National	C. S. J.	146
" Coöperative		211
" Fanaticism as an Element of		291
Promised Story, Our		20
Propagandism	W. H. C.	318
Propagation, The Shakers and Scientific		251
Prophecy, A Remarkable		237
Proposed Home for Destitute Children	MYRTLE	386
Proposition to Socialists, A	J. A. H. E.	385
Prosperity, How to Bring	GEO. D. HENCK	203
Provident Dispensaries	*Dr. Charles Barnard*	11
Psychological Experiences, Remarkable		263
Publicity, Light of	F. W. S.	410
" Phenomena in France		179
Puppets	H. R.	68
Pythagoras, The Community of		299

Q.

Queenwood Community	*A. Slatter*	210
Question Answered, A	W. A. H.	188
" Currency, The	"	388
" of Immortality	T. L. P.	149
" The Eastern	H. D. C.	197
" " Population	W. A. H.	156

R.

Rational Funerals	ELDER F. W. EVANS	75
Read Again	W. A. H.	149
Reäction of the Sexes	TIMO	364
Recruiting the Shakers	C. W. F., F. W. E., G. B. A.	213
Reformers, Gypsy	W. A. H.	180
" Two Classes of	*Coöperative News*	235
Reign of Separation	W. A. H.	121
Religion, New	J. H. N. 236, 244, 252, 276,	324
" "	J. H. N. & T. C. L.	269
" "	" & J. E. G.	220
" "	" & A.	228
" " The	" & W. H. C.	204
" " About the	J. E. G.	247
" of Socialism, Suggestions for a	DR. TRAVIS	378
" the Basis of Socialism	252,	260
Religious Communism	*Elder Geo. B. Amery*	274
" Communities, The	*Am. Socialisms*	42
Remarkable Prophecy, A		237
" Psychological Experiences		263
Rev. Joseph Cook *vs.* the Apostles	W. A. H.	84
Revue Icarienne, La	"	388
Review Notes.—Bureau of Labor Statistics, W. A. H., 189; Day-Dawning, C. S. J., 302; How to be Plump, W. A. H., 286; How to Magnetize, C. W. U., 403; Hygiene of the Brain and Nerves, W. A. H., 356; Labor Catechism of Political Economy, W. A. H., 150; *La Question Sociale*, W. A. H., 316; New Theory of Life and Species, A C. S. J., 331; On the Ebb, J. H., 199; Poganuc People, C. S. J., 348; Relations Between Capital and Labor, C. S. J., 277; Specie Basis, C. S. J., 340; Socialism, C. S. J., 388; Zell's Popular Encyclopædia, C. S. J., 7; Training of Children, The C. S. J., 395; Triumphs of Medicine, C. S. J., 403. How to Magnetize, C. W. U., 403, Usury, Immorality of, C. S. J., 410.		
Revivalists, The Cosmopolite	G. C.	45
Rich and Poor in Factory Towns	*Rev. J. Cook* 378,	387
Right Believing and Right Living	M. C. W. D.	3
" Conditions	W. A. H.	380
" Word on Spiritualism, The	*A. Wallace*	11
Ripley, George	W. A. H.	60
Robert Owen	*Leisure Hour*	315
" " and his Disciples	W. A. H.	244
Rocker the Rock, The	R. H.	36
Rules for Writing	F. W. S.	52
Ruskin's "Guild of St. George"	T. L. P.	92
Ruskin on the Coming Crisis		219

S.

Salvator Mundi	J. F. B. & J. H. N.	212
Scotch Community at Orbiston	W. A. H.	202
" " " "	209,	218
Schism Among the Free Thinkers	W. A. H.	356
Second Coming of Christ		363
Selection, Principle of—an Analogy	W. A. H.	41
Self-Protective Clubs		51
" Taxation, More About	F. W. S. & H. H. S.	1
Separation, The Reign of	W. A. H.	121
Seven Good Rules for Preserving the Eye-sight		199
Shakerism	J. G. TRUMAN	227
Shaker View	COMMUNIST & G. A. LOMAS	373
" Village at Mount Lebanon	W. A. H.	57
Shakers and Scientific Propagation	A. E. N. & W. R.	251
" of the New Forest		303
" Recruiting the	C. W. F., F. W. E., G. B. A.	213
Shall the Spirits Testify?	F. W. S.	332
Shiloh Home, The	W. A. H.	92
Ship Ahoy!	O. A. A. 90,	122
" "	J. F. B.	107
Short Dress in Washington	SYLVIA	44
Signs of the Times	G.	377
Situation Grows Serious, The	F. W. S.	196
Slade and the Astronomer	*London Telegraph*	134
Slade's New Fact	J. H. N.	332
Small Beginnings	*Voice of Truth*	178
Social Aspects of the Paris Exhibition	E. H. H.	347
" Communism, Political and	W. A. H.	148
" Conditions, Primitive	C. S. J. 213, 221, 229, 234, 242, 250, 266.	
" Democracy, and Gov. in Peru	W. G. H. S. 33, 49, 65,	82
" Democracy, How it will Work	J. F. B.	50
" " Era of	W. G. H. S. 99, 114, 122, 139, 155,	187
" Dependence	W. A. H.	105
" Economy	"	251
" Labor *vs.* Communism	W. G. H. S.	19
" Need, A	G. W. N.	25
" Science Association, Notes of the American		29
" " Bible on	R. J. W.	91
" Union	E. T. C.	41
" Solvent, A	W. A. H.	52
Socialism, All Roads Lead to	J. H. N.	116
" Among Spiritualists	*J. R. Buchanan*	131
" An English View of	*Voice of Labor*	214
" Causes of	W. A. H.	161
" Christian	*Bost. Commonwealth* 194,	273
" Errors of	*Prof. Sumner* & W. A. H.	308
" German	"	156
" Hebrew	T. L. P.	254
" in Boston	C. H. C.	249
" " England	E. T. C. 2, 10, 18, 27, 34, 51, 58, 65, 74, 83, 90, 98, 106, 114, 121, 129, 138, 145, 154, 161, 186, 193, 289, 298, 305, 313, 329, 337, 345, 353	
Socialism in Germany	*Pall Mall Gazette*	274
" " St. Louis	ALCANDER LONGLEY	141
" Religion the Basis of	252,	260
" Talk of the Spirits on		170
" The Churches and	F. W. S.	177
" " Demon of	*E. V. Neale*	171
" True	S. E. A. DASCOMBE	18
Socialistic Journal, A True	*Commonwealth*	55
" Labor Party, The	T. L. P.	205
" Literature	W. A. H.	4
" Notes	F. W. S. 221, 228, 236, 244, 253, 257,	273
" "	W. A. H. 273, 281, 289, 297, 305, 313, 321, 329, 337, 345, 353, 361, 369, 377, 385, 393, 401,	409
" Omens	W. A. H.	308
" Plans—Criticism of	"	100
" Politics	J. G. TRUMAN	130
" Thinkers, A Book for	W. A. H.	113
" Unity	"	116
" Union, The	244,	316
" " "	F. W. S. 300, 348,	382
" " its Uses and Abuses	W. A. H.	404
Socialists, A Proposition to	J. A. H. E.	385
" A Hint for		329
" Want, What	*Baltimore Standard*	259
Socialist, The American	J. H. N.	316
Society and Separation	C. A. M.	313
Solution, Demanding a	W. A. H.	225
Sovereigns of Industry, The	6,	46
Speech in the Reichstag, A	*N. Y. Graphic*	371
Spirit-Intercourse Not a New Thing		271
" The American	J. H. N.	20
Spiritualism	T. L. P.	28
" Aspects in	"	220
" in England		46
" The Necessity of	GEO. WENTZ	14
" The Right Word on	*A. Wallace*	11
Spiritualistic Notes	T. L. P. 237,	245
" "	W. A. H. 270, 310, 326,	350
" Novel, A	J. H.	125
Spiritual Railroad, The	J. S. PRESCOTT & W. A. H.	293
Spirit-Intercourse Not a New Thing		271
" Rapping 162 Years Ago	*S. B. Brittan*	259
Statement of American Union of Associationists		362
Statistics, A Call for	W. A. H.	188
State Rights, Over Land	R. J. W.	165
Steam-Plowing in England		402
Stewart Hotel for Women	F. W. S.	110
Story, Our Promised		20
Stores, Coöperative	*N. Y. Tribune*	211
Stories of Poverty	T. C. M. 5, 13, 21, 29, 37, 45, 54, 61, 70, 78, 85, 94, 101, 126.	
Strange Presentiment, A	*Louisville Journal*	373
Study for the Workingmen, A	F. W. S.	17
Subject for a Book	J. H. N.	9
Subscriptions, Communistic	20, 28,	77
Success, Character the Basis of		145
" in Communism	J. W. T.	282
" The Causes of	W. A. H.	269
Successful Communism, Conditions of	WM. FREY	25
Suggestion Accepted, Another	F. W. S.	356
" for a Religious Socialism	DR. TRAVIS	378
Supreme Affection, Another Phase of the	C. S. J.	109
Swiss Colony		7
Synonyms, Not True	W. A. H.	409

T.

Talk of the Spirits on Socialism		170
Temperance Crusade, Woman's	T. L. P.	173
Test of Material	H. H. S.	52
Tests or no Tests	W. A. H.	188
That Ship Once More	J. F. B.	141
Things Proved	"	124
This and That Together	"	276
Thomas K. Beecher's Church	*J. M. Peebles*	295
Thought on Tobacco, A Woman's	A. M. W.	44
Thoughts on Education	A. B. G.	134
Three Kinds of Love	ISAAC. B. RUMFORD	402
" Mis-Used and Ab-used Words	W. G. H. S.	130
Three Steps	W. A. H.	236
" Views of the Origin of the Species, The		134
"Tidal Wave," The	OLIVER PRENTISS	133
Time of Day, The	G. W. N.	177
Tobacco, A Woman's Thought on	A. M. W.	44
Toleration, Growth of	W. A. H.	212
Too Many Babies	H. H. S.	12
Train's New Project	F. W. S.	52
Tragedy, The Restell	J. H. N.	116
Transformation of Character	H. T. & J. H. N.	186
Transition, Methods of	W. V. HARDY	206
Trial, Bradlaugh-Besant, The	F. W. S.	60
Trinity, Communistic, The	R. J. W.	133
True Socialism	S. E. A. D.	18
" Socialistic Journal, A	*Commonwealth*	55
" Test, The	G. A. C.	169
Truth, Fragmentary and Unitary	B. V. E.	3
" in Communism, The	*N. Y. World*	294
Two Classes of Reformers	*Coöperative News*	235
Two French Novels	C. S. J.	69
Two Kinds of Communism	*Baltimore Standard*	217
Tytherly Community, The	J. DONBAVAND	226

U.

Under Electric Lights, Paris	*The Sanitarian*	283
Unit of Society, The	J. H. N.	172
" " " What is the True?	S. C. & J. H. N.	297
Unitary Homes	J. A. H. E.	1
Unity, Socialistic	W. A. H.	116
Universal Rule, The	RALF. TODD	267
Universality of Communism	*Voyage en Icarie*	235
Unselfishness, Conversion to	HENRY TRAVIS	219
Utilities of Communism, The	R. J. W.	242
Utility of Combination		340
Utopian Schemes	G. W. N.	164

V.

Valley of Content, The	*N. Y. Eve. Post*	393
Valuable Autographs		76
Venture in Coöperation, A Little	*Scribner's*	142
Victory, A Greater	W. A. H.	348
" in Europe, The Hebrew	T. L. P.	246
Vile Weed, The	COMMUNIST	36
Village Improvement Association	*N. Y. Sun*	358

W.

"Wage-Line" Ignored, The	G. C.	157
Wail from a Husband		86
Watseka Wonder—Spiritualistic Notes	W. A. H.	326
Way-Marks	J. H. COOK	246
"We Cannot Breathe this Atmosphere"	*Geo. Ripley*	43
Western Woman's Pluck, A		199
What are the Figures?	G. C.	310
" " You Going to do About it?	A. B.	196
" Broke Down the Woodhull Paper?	J. H. B.	123
" Coöperation has Done	*Geo. J. Holyoake*	322
" Communism is	*Labor Balance*	115
" Criticism Can Do	COMMUNIST	68
" is Before Us?	F. W. S.	409
" is Communism?	*Star of Hope*	91
" " the True Unit of Society?	F. S. C. & J. H. N.	297
" Socialists Want	*Baltimore Standard*	259
" True Coöperation Means	*McNair*	11
Whither Moves the World?	T. L. P.	356
Who is Coming Atop?	A. B.	412
Who is Responsible?	W. A. H.	233
"Why Don't People Stay Together?"	" "	220
Why is it so Hard to Get a Living?	J. H. N	185
" Robert Owen Failed	DR. HENRY TRAVIS	26
" Should the Chinese Go?	F. W. S.	323
Wild Ideas About Communism	"	396
Will Communism Prevail?	J. R. M.	209
William Cullen Bryant	*Tribune*	226
" " "	H. H. S.	381
Wisdom, Legendary	H. R.	60
Woman's Cunning, A	A. E. H.	100
" Rights and Men's Wrongs	A. B. G.	386
" Scheme, A	PRUDENCE	76
" Temperance Crusade, The	T. L. P.	173
Woman's Thoughts on Tobacco, A	A. M. W.	44
Woman's Topics	T. L. P. 157, 229,	239
" "	W. A. H. 263, 279, 286, 294, 318, 333, 350, 366, 374, 398, 411	
Woodhull, Concerning the	T. C. L.	133
" on Immortality, Mrs.	T. L. P.	140
Woolsey on Communism	*Labor Balance*	91
Word for Paul, A	G. A. C.	238
World's Two Saviors, The	E. L. GARBETT	198
Work and a Good Worker, A Good	G. C.	170
Working-Classes, Elevating the		218
" For Communism	G. C.	363
" Women	"	165
Workingmen, A Study for the	F. W. S.	17
" May Become Rich, How	J. A. H. E.	282
New Colony of	W. A. H.	255
Workingmen's Coöperative Colony	*Houston Age*	19
" " " Association		61
" Movement, Points in the	W. A. H.	68
" Party, The	J. F. B.	2
Worst Kind of Counterfeiting, The	G. E. T.	71

Z.

Zoar Community, The	W. A. H.	396
" and its People in 1878	*Cleveland Herald*	243
Zöllner's Experiments with Dr. Slade		387

Materializations, p. 23

AME
SOC
VOL